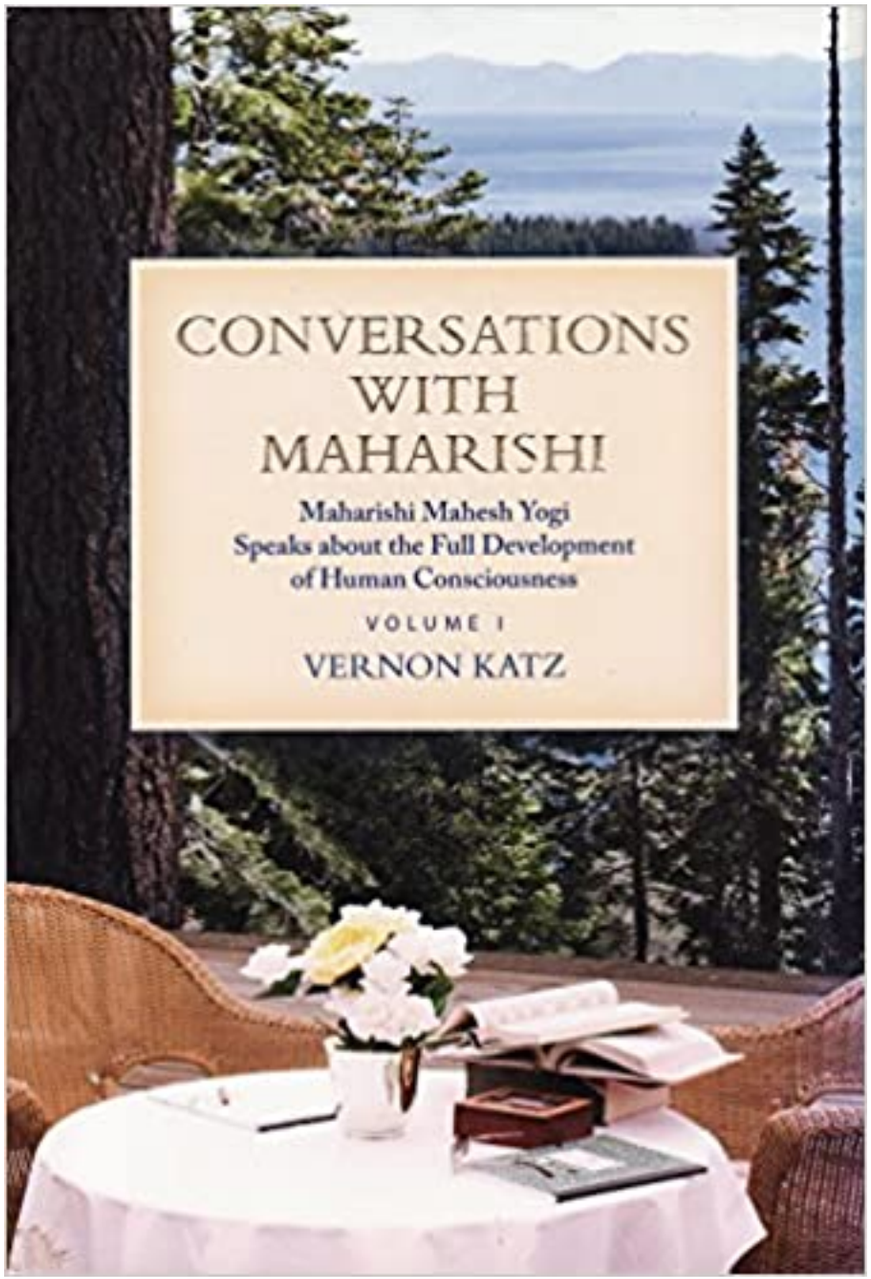

Raja Peter's reading from 'Brahma Sutras in the Light of Maharishi's Total Knowledge', session 5: 20 March, 2021

Defect as the Basis of the Realization of Brahman

In another light and amusing conversation Maharishi points out the role of 'dosha', or defect, in the realization of Brahman. Realization of Brahman can only take place by virtue of defect, or lack of universality, in one's self. If there were no defect, no lack, there would be no need to realize Brahman. It is only because we are not at the goal that the possibility of arriving at it exists.

Like the Tahoe commentary on another sūtra containing the word 'dosha',[270] this is a beautiful example of how Maharishi transforms a seemingly negative situation into a positive one. He sees human imperfection not as an obstacle but as an opportunity for growth.

270 See conversation, 'Proving Brahman from Fault'.

Maharishi: 'Svapaksha-doshāch cha.'[271] 'Brahman is because of the defect on the side of the self.' See, when the defect disappears, then the self is Brahman. So it is the disappearing of the defect, disappearing of localization in time and space, which brings Brahman. So the realization of Brahman is as if due to the lack, or want of efficiency on the side of the self. Because the self lacks something, that is why he realizes Brahman. So realization of Brahman is due to the lack of efficiency, lack of universality, on the side of the self. See?

VK: If the situation were perfect, the desire wouldn't arise.

Maharishi: And the realization of Brahman would not take place. So the realization of Brahman springs from the localized conditions of the self.

VK: So rejoice in your imperfect situation.

Maharishi: (Laughing) Because without it Brahman would not be located.

MG: You know, there are people today who say, Maharishi, that without man, God could not exist.

Maharishi: It's just the same, just the same. 'Svapaksha-doshāch cha.' It is the inefficiency, it is the dosha of the self, that is, lack of universality in the self, which gives rise to Brahman. That's it. Beautiful.

VK: I knew this sūtra wouldn't remain useless for long. What

271 BS 2.1.10.

do they say: all is grist to the mill?

JP: Absolutely …

Maharishi: 'Svapaksha-doshāch cha.' It's brilliant, bright. No, I am admiring Vyāsa's vision. (Laughter)

VK: We know, Maharishi — we know that.

JP: We're admiring Vyāsa's vision through you, Maharishi.

VK: 'We know that [you are not admiring your own words]; you speak quite objectively. This is the marvellous thing about it. (Speaking to the others present) When Maharishi admires something, it's almost as if somebody else had said it. What he admires is not anything he himself has said. It's just because the thing is good.[272]

Maharishi: It's Vyāsa's, yes, Vyāsa's vision; it's the admiration of Vyāsa's vision. 'Svapaksha-doshāt.' On account of defect on the side of the self …

VK: 'On one's own side', yes?

Maharishi: No, I think 'on the side of the self'.

VK: 'Sva' really means 'own', but you can use 'self'.

Maharishi: 'Self' is better, I think. Makes it more intimate — and then the commentary will be clear.

JP: Capitulation for Vernon.

272 See conversation, 'On Inspiration', introductory note.

Maharishi: And 'because of the defect on the side of the self'.

VK: I only take a stand where it's really necessary, to prevent the Sanskrit from being …

Maharishi: Where to blow the wind to shake the tree. (Laughter) And because of the defect on the side of the self, localized in time and space … (Maharishi proceeds to comment on the next sūtra) He wants to prove that the world is Brahman. He doesn't say the world is Brahman. He says …

VK: It's not not-Brahman.

Maharishi: Because of its non-existent nature, or some such thing. It's indirect, negative. In order to say that there is the light in the room, he says there is no darkness in the room and you can see everything. (Laughter) But this is a remarkable sūtra.

VK: This one we're doing now?

Maharishi: Yes, yes. He says, if you have derived wrong conclusions because of ill-founded reasoning, even then you are faced with the field of bondage.

VK: Well, that is not something very new: if you've drawn wrong conclusions you are faced with bondage.

JP: Even if you draw right conclusions you're faced with bondage. (Laughter)

VK: Yes, you're faced with bondage. You've only got to look round this room now.

(Maharishi, in a vain attempt to proceed with sūtra 2.1.11, begins to recite it.)

Maharishi: 'Tarkāpratishthānāt' (because of ill-founded reasoning).

JP: Who are you looking at, Vernon?

VK: Myself. (Laughter) I see the 'defect on my own side'. (Laughter)

Maharishi: (Laughing) This is Brahman.

VK: Looking in the mirror — 'svapaksha-doshāt'.

Maharishi: 'Svapaksha-doshāt'. Not 'svapyayāt',[273] not by coming to one's Self but by virtue of one's dosha, one's defect. (Laughter)

JP: What is dosha?

Maharishi: Defect. By virtue of one's defect. There was a sūtra in the previous chapter, 'on account of coming to one's Self'.

JP: I would have got to my Self long ago, if it were [to be attained] by virtue of my defects, Maharishi.

Maharishi: By virtue of the defects only, Brahman is realized, because if there were no defect, then that would be the state of Brahman, that would be the state of Brahman. The real-

273 'On account of coming into one's own', or 'on account of coming to one's Self', BS 1.1.9.

ization of Brahman is only from the state of non-Brahman to the state of Brahman. And the state of non-Brahman is the state of dosha, defect. So it is by virtue of the defect that one attains Brahman, that one finds that one is Brahman.

JP: Maharishi, that doesn't sound like the jet age; it sounds like going to the North Pole via the South Pole.

Maharishi: No, but the jet age makes it quick. (Laughter) This is why the journey to the North Pole is via the South Pole, through this chapter. So that means, whether you go north or you go south, you are going to arrive at Brahman. This is the universality of Brahman.

VK: Because the world is round. Wherever you are going …

Maharishi: Wherever you go, Brahman is there. (Laughing) Brahman is there.